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THE WORD OF THE LORD

SECOND MESSAGE

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THE LORD

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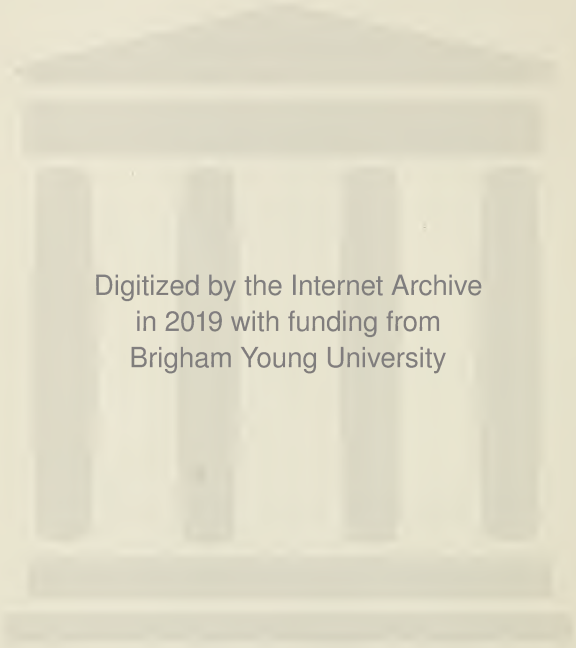
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The
WORD *of the* LORD

to

His Church of the Latter-days and to All the Nations of the Gentiles

BEING
THE WORDS OF JESUS CHRIST
THE SON OF GOD
TO THE
SCATTERED SHEEP
OF THE HOUSE OF ISRAEL
IN ALL THE WORLD

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TO

THE CHURCH

OF THE LATTER-DAYS

AND TO ALL THE

GENTILE NATIONS

INTRODUCTION.

The following introduction appeared in connection with the publication of the First Message of the "Word of the Lord." And it is here repeated for the benefit of those who are unacquainted with the facts connected with the coming forth of His Word to this generation.

"There have been so very many afflictions overtaking the nations of the earth in recent years, so many disasters by sea and upon land, of appalling magnitude, and now this greatest of all the wars of history, that I was induced to seek the word of the Lord, if it might be obtained as in the days of Israel, that Christian people might come to know the will of God, and learn the reason for the increasing severity of his overruling providence.

"And knowing, from repeated examples of Scripture, that supplications became effective most frequently when accompanied with fasting, I was minded to abstain from eating for a little season.

"Accordingly, I took no food for several days; to be explicit, for seven days. And afterwards ate for a short time, that is, for seven days also. Then again fasted for another seven days; and after the same respite as before fasted again; and so continued until I had fasted seven times seven days.

"And I saw, in a vision of the night, a great and ferocious bull that was terrible to look upon, for he was exceedingly angry. A dreadful power was in his flanks, and he strode the earth up and down looking and waiting.

"And I determined upon extending the fast a little longer, and accordingly, after a respite of three days, continued to fast for three days more. Whereupon my attention was drawn to the fact that I had fasted altogether one-seventh of the year, and that forty-five days had elapsed between.

"And in a vision of the night, the Father came and laid before me a tablet of a manuscript; and another said to me that I should write; and the Spirit of the Lord came upon me that I should write, even the Word of the Lord."

And in the month of April, 1916, the First Message of the Word of the Lord was received and it was published in December, 1917.

After that, to-wit: in March, 1918, the Spirit of the Lord came upon me again to write, and I wrote the Second Message of the Word of the Lord, which is here published.

While I was in the act of preparing this MS. for the printer, in the month of April following, I was suddenly struck to the floor with some sort of a malady, I know not what, which totally incapacitated me to proceed any further with the publication. For

months now, it has held me in its clutch, with sometimes a stronger and sometimes a weaker grip, beclouding my mind and shattering my memory so that it became, at times, next to impossible to carry on the simplest conversation. And now after six months, I am just able to revise the MS. and proofread it.

Indeed, but for the aid which has been raised up to assist me, I could not do that; and I acknowledge with gratitude the helping hand of the Lord. And am also thankful that the powers of darkness, represented by that angry bull, which I saw in the vision of the night, has proven not to be so great as the power of God, who has accomplished the sending forth of His Word in spite of the works of the Evil One, and the great weakness of the instrument which He has chosen to use for that purpose.

And now, in presenting the Second Message of the revelation to the world, I, Harry Edger Baker, of the City of Chicago, son of James Heaton Baker, late of the City of Mankato, do solemnly declare to all mankind, that it is the Word of the Lord, and that it was given to me by the gift and power of God. Furthermore, that I was commanded to publish it to this present generation; and if I do not, I know that I will be damned.

THE WORD OF THE LORD

SECOND MESSAGE

Section I.

1. For as much as the beginning of my Word has gone forth, according to that which I have commanded, and has begun to be heard by the children of men and to be received by them, I the Lord your God, give unto you a further commandment, which shall be unto all mine Israel of this generation. Receive ye, therefore, my Word with thanksgiving and with rejoicing; as of glad tidings unto the poor and meek of the earth; even as my disciples received the coming of the Lord from the way of the wilderness in days of old; yea, receive it with contrite hearts and broken spirit as unto me.

2. For behold, it is my proclamation unto the scattered sheep of the House of Israel; and shall go forth unto every nation whence they are driven; and be heard by them in their own tongue. For the time is at hand which was promised of old, that a spiritual Israel of the latter day shall be gathered unto me through the loins of Jacob. Wherefore, my voice is unto the ends of the earth whithersoever they have gone, that they may hear the sound thereof.

3. For I which speak unto you, am that One which came unto His own, and they received me not; and now am I descended again out of heaven, from the presence of the Father who reigns on high; and am come down unto you, that the world may be wakened from its stupor and the inhabitants thereof from the sleep of iniquity; that all things may be made ready for that greater presence, when I will descend in the clouds of heaven, before the eyes of men, according to that which mine angles have declared and the Prophets have uttered from time immemorial.

4. And I say unto you, that it shall be at a time which is near to come, but the day and the hour you cannot know; for it is appointed unto you that it shall be in a day when you think not. And then shall you see me and know that I which speak unto you am Jesus Christ the Redeemer of the world, who was rejected of men and crucified of them.

5. But now will the children of the Lord receive me; for the meek of the earth will know the voice of the Shepherd of Israel, which is sent forth into the world before the coming of the great and dreadful day of the Lord; that their lamps may be trimmed and burning. And I will speak comforting words unto them, in the midst of their perplexities; while the wicked are troubled, and they which remain irreconcilable to God are consumed away as stubble.

6. And now, I would that you should understand at this time, both the righteous and the wicked, which are numbered of the House of Israel, that ye are the heirs

of the promise of the Father; which, in the fullness of times was to come in remembrance before Him, that they may be redeemed from the fall, through His Only Begotten.

7. And therefore, it is, that you must come to know, that I which speak unto you am the Only Begotten, and the Redeemer of Israel; and must needs redeem the pledge which mine Apostles have given unto the world; yea, and fulfill the covenant of the Father, which He made with Enoch and also with Abraham your father.

8. Wherefore, it must come to pass, of necessity, that the Son of God shall descend upon the earth; and be seen and known of men as in the former times; that He may reward the righteous and punish the wicked, according to immutable justice and also according to the tender mercy of God; which principles abide in the bosom of the Father, yea, and govern the wide expanse of heaven, and shall also govern the earth.

9. And this will I do because of the prayers of the righteous, both in the heavens and on the earth; that, in the dispensation of the fullness of times, the will of the Father may be done upon the earth as it is done in heaven. And thus will I complete the work which my Father sent me forth to do.

10. Be admonished, therefore, that you reject not the warnings which are sent forth unto you. Take heed that you revile not against my Word; and take heed also that you suffer not yourselves to fall asleep in

this the day of the crisis of the Lord, which He brings upon the inhabitants of the earth.

11. For my presence will be a burning and a consuming fire. Therefore, I the Lord, cause the cry of repentance to go before my face over the whole earth; lest your flesh be consumed away and there be no one left; in the land of Joseph first, which is the land of promise; after that, many nations and people.

12. You know how that my servant Moses sought to bring the children of Israel into the presence of God, and how that he was commanded to keep them back from the foot of the Mount of Sinai; lest when the Lord of Hosts revealed the brightness of His glory, they should perish; for they repented not at the teaching of Moses; but clave unto those sins which they brought with them when they came up out of the land of Egypt.

13. And you know how that the mountain shook exceedingly, and the rocks were rent asunder; and there was the noise of a great trumpet, long and loud. And they saw lightings in the midst of a great darkness and heard the thunderings thereof; and they beheld the mountain smoking, as it were about to be consumed with fire.

14. And you know also how that the children of Israel trembled, and were afraid; and cried out unto Moses, entreating him that the Lord come not nigh unto them, lest they perish.

15. Therefore, unto you who believe the Scriptures, there is a warning sounded unto judgment; for if ye

know the Lord will come again, ye know also that He will descend in a whirlwind of fiery indignation upon the wicked, who remain upon the earth and who repent not.

16. For I say unto you, there is no man among the living of this generation who might prevail with the Lord, as in the days of the journey of Israel in the wilderness, when my servant Moses entreated me, for their sakes, that I destroy them not. For it is the set time to make an end of iniquity and to bring in the restitution spoken of by all the holy Prophets since the world began.

17. And now I speak unto you of these things with that plainness which is in God; and which is according to His mercy, that the children of men may prepare themselves for the judgments which must continue upon the nations with increasing severity, until an overflowing scourge shall pass upon every land under heaven. And a warning voice shall not be denied unto a people who are to be left without excuse before God.

Section II.

1. And now, if you will incline yourself to counsel, and will not rebel against me, then will I make known unto you from my Scriptures, the way which leadeth unto life eternal. For behold, if you will learn of me, with diligence of effort and with meekness of spirit, it shall be meat and drink unto your soul.

2. For I am He that spake unto the woman of Samaria, and offered unto her that water, which, if she drank of it, she would never thirst again. And I also said unto them which were with me, that I had meat to eat which they knew not of. And I will give unto you also of that water of life and that meat, which is the bread of life, if now you will eat and drink of it at my table. And ye shall be blessed as they are blessed who hunger and thirst after righteousness, for ye shall be filled.

3. Behold, in this manner shall ye come unto knowledge; and except ye obtain knowledge ye cannot be redeemed from the fall. For he who denies himself the understanding which appertains to the doctrines of my Gospel, keepeth himself in ignorance of the way of salvation, and if he persist therein he cannot obtain the kingdom of heaven.

4. Verily I say unto you, God delights not in ignorance and in mysteries; but in intelligence among men. Verily, it is the wicked who delight themselves in dark and hidden things. And a Spiritual Babylon, great and abominable, have men builded upon the foundations thereof.

5. And the time is at hand, when the multitude of the towers of that Babel, which men have reared in vain upon all the face of the earth, and exalted to the very gates of heaven, shall fall, and great shall be the fall thereof. For I, the Lord, will confound the doctrines of men; and in the snare of their own hypocrisies shall they be caught.

6. And that great city, which is become the hold of every foul spirit and the cage of every unclean and hateful bird, even BABYLON THE GREAT, shall fall.

7. And now, behold I say unto you, that the mysteries of the kingdom of heaven are not mysteries of themselves, but are made so by reason of the truth withheld, and revelations denied unto men. For men pervert the truth, even that which is revealed, to make the heavens a mystery and all things therein; yea, and the Scriptures that declare them, which they have corrupted by their evil visions from the Wicked One, who is the father of their illusions and their lies. And thus have they established upon the earth that abomination which maketh desolate, and reared before the heavens that Spiritual Babylon which must fall.

Section III.

1. And I say unto you also, that the wicked of themselves reject revelation; for they say, there is no such thing. And for this cause also have I shut up the heavens, even according to their faith; wherefore, there have been no Prophets and no Seers among the people.

2. Why is it my people have said in their hearts, that since Christ, revelation is done away? Consider, saith the Lord, and I will ask you this question: Why is it you have made the ministry responsible unto the House of Israel and not unto God? Say they not, that

revelation is no longer needed and that such things are done away, that they may satisfy them which hire them? Verily I say unto you, if they were answerable to God then would my doctrines be established by the voice of revelation and my law be continually confirmed anew upon your heads. But now have you established the doctrines of men and my people are torn asunder into many parts. Said I not unto your fathers that my disciples should be one?

3. Ye know that mine Apostles administered the Gospel freely and without price to all men, and the poor of the earth heard it gladly and believed. Wherefore have you departed from the way of the Lord? Ye know well that the Holy Ghost cannot be purchased with money. Yet this whole nation, would follow after Simeon of old, who besought the Apostle to bestow it upon him for money. Know ye not that the Holy Ghost cometh by an ordinance, without price? How then, shall it come by way of a hireling? Can a company of servants, which cast out the poor from the worship of God, for a consideration, receive the Holy Ghost? Verily, I say unto you nay, neither they which pay them nor they which receive the price thereof.

4. But every man may receive the spirit of repentance which worketh a change of heart; and unto whomsoever the Father will, is given the witness of the spirit, that Jesus is the Christ. But verily, I say unto you, the Holy Ghost can no man receive, save it be by law, according to that which was ordained of my Father before the world was.

5. Albeit, it is pleasing unto the Lord that the worthy should call their neighbors to repentance, for therein they render a Godly service. And whosoever, in the integrity of his heart, diligently strives to make men better shall be recompensed of God, yea, for every good deed and for every gracious word of wisdom spoken unto the wayward he shall be recompensed. And if he devote himself wholly thereto, and they that receive blessings at his hands reward him for his labors, the laborer shall be accounted worthy of his hire, yea, and I say unto you, he shall be blessed yet more abundantly, for, because of his own righteousness also shall he come in remembrance before the Lord.

6. But to expound the doctrines of mine Everlasting Gospel and to officiate in the holy ordinances thereof, cometh not by the will of man but by appointment and ordination of heaven. This mine Apostles plainly taught aforetime unto the people, saying, "No man taketh this honor unto himself, but he that is called of God as was Aaron."

7. And ye know how that Aaron was called by revelation; yea, by the voice of God, to Moses my servant, in Mount Horeb. And thereafter Aaron ministered in the priests' office; after that he was ordained under the hand of Moses, upon whom this power had been confirmed; for Moses was so commanded in the revelations of God to him.

8. And at the close of my ministry in Jerusalem, spake I unto mine Apostles of these things; saying unto them, for this very cause, that men thereafter

would seek the service of God without authority; "Ye have not chosen me but I have chosen you and ordained you." And this said I unto them that they might more fully comprehend the divine authority by which they were called, and know that they were not volunteers but a chosen ministry unto God. But notwithstanding this, men have taken license of the counsel of the Lord spoken unto the Twelve, alone, as if they too, were Apostles. And if ye be Apostles by whom were ye ordained, as they were ordained? And if ye be not ordained, then why take this honor unto yourselves? And if ye be ordained of men and not of God, then are ye the ministry of men and not the ministry of God.

9. And now answer me in this, O House of Israel: How shall the ministry of God be established with a people who reject revelation; that doctrines may be kept from corruption and truth be made secure? How can a people abide in the truth, when their ears are shut to the voice of heaven and every man proclaims a law of redemption out of his own thought, and an entrance into the kingdom of heaven by a path whither he has not trod? Neither can he, for he has no power. Nevertheless, I say unto him, harden not your heart in the day of rebuke, but be steadfastly looking for the day of your refreshing.

10. Now, if you, who are of the House of Israel, had realized this, as you ought to have done, you would not now, at the return of your Lord, be found upholding the administration of a priesthood appointed of your-

selves; but you would have called upon me and I would have commissioned my servants and sent them to you; for he that keepeth to the law and to the testimony and is fervent in prayer, availeth much.

11. But from the first, when I sent my servants unto your fathers, they were put to death. And it was only with the ministry appointed of men that the world was content. For the ministry of men you received, and you rewarded them well and you killed them not. Wherefore, the Lord also was content, and unto this day you have continued under the ministry of men and not of God.

12. Wherefore, in mercy gave I unto their ministry, the testimony of Jesus and the spirit of repentance, that it might not be utterly dark unto the House of Israel, while they traveled in the wilderness unto the day of my coming. Wherefore, it mattereth not unto what form ye are joined; for behold, I say unto you, it is not possible to obtain the Gospel of Jesus Christ unto salvation, through the ministry of men, neither, by the use of money, for the pure doctrines of God are corrupted thereby; even as ye already know, that all the governments of men over the face of the whole earth, are corrupted by the use thereof.

13. Ye know that I sent my disciples forth without purse or scrip; and without wages for their hire, save it were that which was freely given to them of men. Ye know that I would not suffer them to receive a stipend of the world.

14. Why is it then, ye have purchased unto your-

selves a corruptible ministry with money; in whose doctrines ye have divided the world for gain?

15. Shall the Lord uphold the ministry of a people who do these things, and who fain would make their God accessory to the abominations of Satan; who hath filled the world with confusion; and with false doctrines hedged up the way of salvation for my people Israel?

16. Now therefore, O House of Israel, hear ye the Word of the Lord and be it known in every nation, and with every people, that the ministry of men, having made bold to preach unto the world that revelation is done away, that they may build up churches without God, to make merchandise of the souls of men, shall presently cease from among you altogether; and my people shall once more hear the voice of revelation, as of old. For verily, they shall be brought to know that the will of God, which is made known by revelation, cannot be frustrated by the will of man, neither by his works of unbelief. For, though the faith of men languish in all the earth, yet will I cause them to know that God hath both the power to speak and to make men hear.

17. And now I say unto you, that it is because of the coming of the Son of man to judgment, that I have opened the heavens; and it regardeth not God whether there be faith in the earth or whether there be no faith. Behold, here is wisdom and the might and the majesty of the God of Israel. He that hath understanding let him hear.

18. And a commandment I give unto the children of men everywhere, that they receive, and give heed unto God's Word. For now will the indignation of the Lord fall upon that nation, or church, or people, which continue in their hearts to deny Him the exercise of His own power. Or who would determine for Him how or when He shall send forth His Word. And whereso-ever there is the greater light there shall also be the greater condemnation.

19. For I say unto you, there is no man in the habitable world, neither spirits of darkness infesting the air, able to show forth the intelligence of God; neither is the Wicked One, by cunning deceptions, able to contend with the wisdom of God in these things. Nevertheless, from the craftiness of the wicked gave I, beside, a shield of protection unto my little ones. And will you now, deny the God who gave it; answering with darkness the God of light?

20. Who, in mercy, set a guard over His sanctuary by the watch-towers of His people; that the fires of their vigil might be kept burning; but behold, like unto the zeal of Judah, deny they passage, even to the God of glory, lest by any means the people be deceived. And will ye now bring into her gates the blindness that fell upon Judah? O, how little do you yet draw from the fountain of the Spirit, which the Father hath set in Zion, that she slumber not and sleep not, that she might indeed relax not her vigil, but might know the voice of the Shepherd of Israel, to hear it from afar.

21. Even the virgins whose lamps are trimmed,

among them which are the dwellers in the chambers of the hills, who among them, yet hear the cry of the coming of the bridegroom? Repent therefore, I say, even unto the watchman, for ye know neither the day nor the hour when the Son of Man cometh, neither the set time when the door of the marriage supper shall be closed unto you.

22. Remember, O remember, the admonition of your Lord; that, "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness." For if you deny the spirit of your God, because of the darkness that is in you, then will He also deny you. For the Lord thy God is a jealous God, and He will surely manifest His sore displeasure in judgments upon His people; a people unto whom I have denied my Word, because they have rejected my law; if now they deny me who speak unto them; until, with weeping and with trembling, they confess that the God of Israel hath spoken. For while the obedient suffer persecutions, wherein they have cause to rejoice, the disobedient will suffer the wrath of God unto sorrow of soul. And thus shall judgment be poured out upon my people unto the day when the yoke of their bondage shall be broken by the power of the Holy One. He that hath wisdom let him understand.

Section IV.

1. The sunlight and the rain have not been withheld from the wicked, but upon the just and the unjust alike, the blessings of heaven descend; that peradventure the wicked may pause and consider, and opportunity be given them to repent, that in the times of refreshing they also may become the redeemed of the Lord.

2. And because of this, the wicked have possessed themselves of all the fullness of the earth, and made themselves wiser in their day and generation than the children of the kingdom; and by their knowledge, have they arrogated unto themselves the powers that be; even to rule and exercise unrighteous dominion over the souls of men. And this have they done because of the free-agency of man.

3. And now, if I should suffer them to obtain knowledge of spiritual things also, which knowledge is power in the heavens, even as knowledge is power upon the earth, they would seek in like manner to overthrow the institutions of heaven, hereafter, unto their own glory, even as Lucifer. And thus again would the voice of the traitor be heard in the pavilions of the Holy One.

4. Wherefore, they cannot be permitted to receive it, and are thus shut out from the gates of knowledge by the Spirit of Truth; for He ministereth not unto

them, saith the Lord. For this cause was it decreed of the Father, that only through obedience should the Holy Ghost be given to men; yea, through an ordinance of the Gospel of Jesus Christ; and not by the will or choice of any man; neither can any man obtain the administrations thereof, to lead him into all truth without strict conformity therewith.

5. And even then, if he be insincere, the Spirit is withholden from him until the day of his repentance; for, behold, I say unto you, blessed even is the hypocrite who repenteth of his sin.

6. And thus it is, that, by an holy ordinance of the Everlasting Gospel, the free-agency of man is restricted, that he cannot enter into that knowledge which is the power of God unto salvation. And he is thus cut off from the path of his glory through the law of obedience, which was instituted in the heavens for the peace of eternity and the glory of God; for it is the Father's assurance, that though the spirits of heaven are free agents unto themselves forever, the rebellion of Lucifer can never be repeated.

7. Many are the children of men who suppose, that because they are possessed with peace of mind and joy of heart, given unto them of the Father, because of their repentance and righteous desires, by which they seek after the things of God and thirst after righteousness, which leadeth them unto the kingdom of heaven, that they are endowed with the Holy Ghost; but verily, I say unto you, they have no power. They are altogether as other men. Wherefore, they have not the

Gospel of Jesus Christ; but are some of one faith and some of another, drifting from church to church, as wandering sheep which have no shepherd.

8. Ye know that when my disciples of old, laid their hands upon them which believed, after that they had been baptized, of them that were appointed and ordained unto that calling, they received power.

9. They spake with tongues and prophesied; they laid their hands on the sick and they were healed; they cast out devils and if they drank any deadly thing it did not hurt them. But behold, ye do none of these things.

10. If any among you heal the sick ye do it by the occult forces of your own mind, or ye do it by sorcery, or ye do it by the craftiness of Satan, who lieth in wait to deceive. Verily, verily, I say unto you, ye do it not by the power of God.

11. And now ye know that the Son of Man healed not by sorcery, neither by Beelzebub, the Prince of Darkness, nor by any of the subtle powers of the will; for all these are at enmity with God; and by them the Wicked One deceiveth the world, making the body well that he may make the soul sick; from which malady there is no physician can deliver them; save it be the Son of God, who healeth both body and soul; saying unto some that are healed, thy sins be forgiven thee.

12. Albeit, in these days of the greater power of Satan among men, multitudes there are who are caught in the strong delusion, that a mental self-denial of sin,

will have the effect of cleansing the soul and washing men white within. But I say unto you, that no man is able to silence or deny away forever, the conscience of the soul, by his own power or by the will of another; but only for the brief moment wherein the arch-deceiver is permitted to exercise his power to bind the minds of men.

13. For the guilt of sin, wherein man becomes debtor to another and to that God who made him, cannot be removed of his own power; for in that day when the free-agency of his will, which is eternally endowed upon him, is released from the bondage of Satan, behold, the sin of that man returneth upon his soul; from which he cannot escape, save it be by repentance and restitution, through the covenant and power of God, according to the irrevocable law of the Everlasting Gospel, instituted before the foundation of the world for the redemption of man.

14. And behold, they are but thieves and robbers who seek to enter in by any other way. For they cannot enter into the rest of God when they repudiate the law and reject the conditions set at the door of the kingdom of God; wherein they make themselves rebels against God. And thus it is they become thieves and robbers, seeking to secure unto themselves, by stealth, and not by obedience, the abundant riches of heaven hereafter.

15. And now, verily I say unto you, the powers which are of the world, whether it be to usurp dominion over the bodies and souls of men, to oppress and to

grind them, or to heal the body that they may wreck the soul; shall no longer be vested in the wicked, for the days of the ungodly are numbered and the end is at hand. The righteous will I clothe with power over the face of the whole earth, and they shall govern the nations; for the priesthood of heaven shall be firmly established among men, and the powers thereof will appear as in days of old; that man upon earth may know to distinguish between that which is from on high and that which cometh from beneath, luring the souls of men from the kingdom of God. And thus will I destroy the works of the Prince of Darkness by the spirit and power of that priesthood which is ordained anew upon earth.

16. I sent my servant John unto the House of Israel, clothed upon with the priesthood which was confirmed upon Aaron, to overthrow the kingdom of the Jews; but I say unto you, with this greater priesthood, will I overthrow the kingdom of the Gentiles also, and thresh the nations which rebel against me, saith the Lord of Hosts.

17. For it is the hour appointed of the Father to cast off the wicked, and to dispel the darkness; yea, to make known the mysteries of the kingdom of heaven, by showing unto the righteous many things which have been hid in the bosom of the Father from the foundation of the world.

18. And thus the more wicked shall be reserved unto outer darkness, and the more righteous unto greater light, even as I will; till you come up unto the

great and the mighty ones who surround the throne of God, and are the supporting pillars upon which His glory rests and His government endures forever.

19. It was because of these things that I said unto my disciples concerning that John, who baptized in Jordan, even that mighty voice from the wilderness which was sent to prepare the way of the Messiah and bear witness of Him, that the least in the kingdom of heaven is greater than he. And it was because of this also that some of my disciples desired to sit, the one on my right hand and one on my left; and I said unto them, it is not mine to give, but the Father's. And I said also, that he who would be the greatest in the kingdom of heaven, let him be the least and the servant of all. And I say unto you now, was it not written of Moses in the Scriptures, that he was the meekest man in all the earth? Wherefore ye know that the powers of eternity are not bestowed as by the wisdom of man, but of the judgment of God. For what thing did Moses say, that God did not do for him?

Section V.

1. And now I say unto you, it is for the sake of the righteous of this dispensation, that I have opened the heavens again, and sent down unto them truth from on high, that they may be clothed with power even as Moses; while the wicked dwindle and fall away, to be utterly cut off and banished from the earth.

2. And in consequence a light has broken forth anew upon my Scriptures to illumine the pages thereof with understanding, which is that same light by which holy men of old declared my Word, that my Scriptures might be had among men.

3. Yea, it is that light from which your fathers turned away, leaving their children to wander in spiritual darkness until this day; and behold, ye are the Church of Christ wandering in the wilderness of that darkness; and now I reveal anew unto you that greater light than the light of the Prophets; even that which the Father sealed upon the Son when He sent him into the world. Wherefore, the condemnation of your fathers, who rejected the light, the same is fallen upon you, if now you reject my Word at this time.

4. For the light which is in me is truth, even the knowledge of things as they are; which knowledge is power, even the power of the Son of God. And when you reject the light which is in me you sit in darkness; and behold, your darkness, how great it is; for the whole world slumbereth in the depths thereof; and it is come to pass, as saith the Prophet, "I looked and there was none to help; and I wondered that there was none to uphold; therefore, mine own arm brought salvation to me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drink in my fury, and I will bring down their strength to the earth."

5. For the knowledge which is in you is of the world, and the things which are therein; and the same

is that knowledge which, from the beginning has brought forth but emptiness and vanity; for when mine angel shall declare that time is no more, that knowledge which is in you shall pass away, and all the works thereof, and there shall nothing remain, even from the beginning, save it be that which is wrought of God; and that which is wrought of God, even from the beginning, shall endure forever.

6. Hence, when the ministry of men seek to hide God within a veil of obscurity and to clothe him in robes of mystery, they do it to conceal the darkness which is in them, obeying the promptings of the Prince of Darkness, that the mask of the shepherd may betray the sheep of the pasture.

7. Yet, when I testified in the former day, by the light of the Father which was in me, men denied the witness which He Himself provided for a witness of Himself; that they might know Him.

8. Unto this end it was that I came into the world; to bear witness of the Father, that He might be loved of men, and worshiped of them, in the fullness of that knowledge whereof the Spirit beareth record.

9. And now, behold I renew that witness again unto the world; even unto this generation; yea, saith the Lord, with a voice which is not to be denied away; for it is the voice of truth; and truth is a rock, O man, planted of God; and though the impotent may rage, and beat in fury upon it, as the waters of the sea, yet their passions will subside away and altogether cease; for in a little while and the calm of Galilee shall rest

upon the souls of men; and truth shall light the earth as the glory of the sun which mounteth up from the east.

10. And if men again reject the truth which is offered unto them, as in former times, I will cut them asunder in their generations, saith the Lord, both root and branch. For no longer will I suffer the unbelieving to remain fruitful upon the earth, to perpetuate the seed of the evildoer and them which rebel against God.

11. From the beginning men ought to have accepted the Scriptures with believing hearts, and not to have denied and rejected them, because the things therein seemed impossible to man, for they were possible to God, as you ought to have known; for, He who made all things, is able to do whatsoever He will with the works of His own hands. And if you had done this you would not have mystified the plain truth of the Scriptures by the invention of strange meanings to uphold the contentions of men. And thus you might have known God; whom to know, they declare, is eternal life; which is to say, a knowledge of God leadeth those who sit in darkness, in the way of eternal life.

12. For the Prophets, from the first, even unto the last of them, have plainly testified of Him. And the Father sent His Son into the world that the world might know still more abundantly of Him; and that knowing God might know all truth. But behold, when I testified of Him to your fathers, they denied my testimony, as you also do unto this day.

13. For, ye know that Christ was a man, like unto all men; and ye say also that He is God; nevertheless, ye say that God is spirit; yea, that He is a mystery; that He is incomprehensible to man; that it is blasphemy to seek to understand Him.

14. Know ye not that if Christ was a Son, born of woman, His Father was likewise a man, even as Christ? And ye know also that Christ taught the world that they should worship His Father, and Himself worshiped Him. Wherefore have ye denied His testimony?

15. When He testified unto your fathers that He was the Son of God, they straight way charged Him that He blasphemed God; and they sought to kill Him. For they knew that Christ was the son of Mary even as ye know it. Wherefore, they would not believe that He was also the Son of God, even as ye will not believe it.

16. But ye must know, if ye are rational beings, that the father of Jesus Christ was in the form of man, like unto the Son; which thing the Scriptures plainly manifest.

17. Ye say that the Father, Son and Holy Ghost, constitute the Godhead, which holdeth supreme dominion over all things; wherefore ye know by the name which yourselves employ, that the first of them, even the Highest of them, is the Father of Him whom ye call the Son. And since ye know the Son to be a son, how is it ye know not the Father to be a father?

18. And the Holy Ghost, which speaketh not of

Himself, beareth record of the Father and the Son, that they hold dominion over all things which are or ever can be; yea, and verily I say unto you, over the Spirit also; for they hold dominion in order even as ye name them.

19. But, notwithstanding ye thus know the Fatherhood of the Most High God, you have fashioned Him out of the mystical and made Him incomprehensible to man; and by the doctrine of an "Immaculate conception," have you brought the Son into the world, the offspring of "A being without body, parts or passions," a formless power, working a miracle upon a virgin.

20. And notwithstanding you have been plainly told that He is the Only Begotten of the Father, you will not believe that He is begotten at all. And thus you join with them of old to cry blasphemy against those who would tell you the truth.

21. And now I say unto you, that it was for this truth that many turned themselves away, in that day, to walk no more with Him. And behold, many of you also, sit in that same darkness, even as they, and resist to know the truth and to understand God.

22. Nevertheless, it has gone forth in a firm decree, that the world shall be brought to a knowledge of God, and the time is at hand. And though the wicked rage, and the unbelieving scoff, and the self-righteous turn themselves away; yet, in a day which is nigh to come, will I cut them all asunder, saith the Lord of Hosts, and of them there shall be none left.

23. And then cometh to pass the saying of the

Prophet: the earth shall be filled with the knowledge of the Lord as the waters cover the sea. And in that day no man sayeth unto his neighbor, know thy God, for all the children of men which remain upon the earth shall know Him, from the least unto the greatest.

Section VI.

1. Wherefore, I the Lord, will be merciful unto the House of Israel at this time, and will reason with them out of the Scriptures, concerning this thing.

2. You were told from the beginning, that in the beginning, God made man in His own likeness, and fashioned him after His own image. Wherefore, you knew from the Scriptures, that God was in the form of man.

3. You were told also that your father Adam stood in the presence of God, and that they walked and communed together in the Garden of Eden.

4. But you corrupted the fountain head of that knowledge by your unbelief in rejecting the testimony of the first man, which testimony was given unto you of God that you might understand from the first. And you know that Adam was shut out from the presence of God because of disobedience; and his posterity also for their sins, and was not denied the sight of Him because of invisibility. Wherefore you knew, from the Scriptures, that God was in the form of man.

5. And you were told that the man Adam fled from

the presence of God to hide himself out of His sight; that his nakedness might not be discovered. And you know that it were a vain thing that a man should seek to hide himself from that spirit which pervades all space. And you know also that he would not be troubled with the shame of nakedness in the presence of the spirit as in the presence and under the eye of a man. Wherefore, you know that God is in the form of man.

6. And thus you knew, that the God of your father Adam possessed all the parts and characteristics of your own selves. That because of His personality in whose image you are made, He both walked and uttered speech and could look upon the creations of His own hands.

7. And yet in a creed, which reflects the general conception of the world, you declare Him to be, "A being without body, parts or passions."

8. And thus you do always deny the Scripture of truth, to resist your Creator and His Word to the children of men.

9. You were told also that God talked with Abraham, face to face, as one man talks with another; and also that He talked with Isaac and with Jacob. Wherefore, you knew that He is in the form of man.

10. For you know how great was the testimony of these Patriarchs of old. How that Abraham, in strict obedience, offered his only son upon the altar in the mount of God, and how that Isaac bowed in obedience to the will of his father, to lay down his life, and you

also know that in this thing, Abraham was set for a type of the Eternal Father, and Isaac for the Only Begotten Son, who was to be made an offering in the meridian of time for the sins of the world.

11. And now I declare anew unto you, even that which all the world knows, that it is not possible for the wicked to enter into the presence of God; for God suffereth them not to testify of Him unto you. But behold, when the righteous bear witness of Him, the same cometh from God, and is given unto the world that the world might know God; and verily I say unto you, they lie not.

12. And you know how that Jacob, when dying in the land of Egypt, rose upon his couch, and stretching forth his hand in the presence of Joseph and his brethren, declared unto them, that "God Almighty" appeared unto him in the plains of Mamrah. And verily I say unto you, that the aged Israel lied not to bear this witness unto the world. Wherefore, you know that God is in the form of man.

13. And you know also, when Moses the Lawgiver unto Israel, stood upon Mount Horeb, four hundred years after, that God spake unto him by the voice of a man and by the words of a man, that he should tell them which were yet in Egypt, that "I Am" had sent him, even the God of Abraham, Isaac and Jacob; saying that their names should be a memorial of God unto the world forever. Wherefore, you know from the words of Moses, that Abraham, Isaac and Jacob, each in his generation, stood in the presence of God and were

set to bear witness of Him to the end of time. Wherefore, you know that the God of the children of Israel, whom ye now worship in all the world, is in the form of man.

14. And you know that Moses did himself bear witness of Him, saying, "The Lord stood in the door of the tabernacle in a cloud and spake unto Moses and Aaron and Miriam, saying, if I have a Prophet among you, I speak unto him by dreams and by visions, but my servant Moses is not so, with him I speak face to face, as one man speaks with another." Wherefore, you know from Moses also that God is in the form of man.

15. And you know also that He appeared unto Moses near to a clift of rock in the Mount of Sinai, and there revealed unto him a part of the glory of His person through the fissure which was in the rock. But the fullness of His glory could not Moses behold, lest he should die. For Moses desired to look upon the glory of the Lord, which no man could see and live. Wherefore, He shewed not unto him His face in the fullness of His glory, but that which he could endure. And Moses bore witness of the thing in the camp of Israel, after that he had veiled his face; for he also did shine from the glory which was upon the Lord. Wherefore, the whole camp of Israel did witness that Moses beheld the glory of God.

16. And you know also that the glory which they saw was like unto that brightness which blinded the man of Tarsus in the highway to Damascus; which you

know was the brightness of Jesus Christ whom the disciples knew, even knew him to be a man. Wherefore, the brightness which Moses saw, you know, was like the brightness of a man, and you also know it was the brightness of God whom Moses met, and with whom he conversed face to face.

17. And whom also Aaron, Nadab and Abihu and seventy of the elders of Israel saw from afar off upon the Mount of Sinai; and the sight of the glory of the Lord was like devouring fire on the top of the mountain, and in the eyes of the children of Israel, which also beheld it.

18. Now a marvelous thing was brought to pass; that a multitude of eyes from Sinai should bear witness to the world of the person and the glory of God; even a chosen people whom I raised up, and Moses their leader, in whom ye trust. Wherefore, you know that God is in the form of man.

19. And the martyr Stephen, when wicked hands were about to take him and stone him to death, not fearing death, because of the truth which was in him, steadfastly looking up into heaven, bore witness unto them with a loud voice, saying, that he saw God sitting upon His throne and Jesus Christ standing at His right hand. And Jesus they knew, knew that he was a man like unto themselves; which thing ye also know. Wherefore, you know that this man's vision was of the Father and the Son. And behold, I say unto you, that the witness of Stephen, which he confirmed with the shedding of his blood, shall stand a witness forever of

the Fatherhood of God, to bring damnation upon an unbelieving world; even upon you, who by the denial of his testimony, consent to the shedding of his blood.

20. And John also, an Apostle of Jesus Christ, being commanded of the Lord to write unto you the things which he saw while on the Isle of Patmos, did testify unto all men who should come after him, that he was in the spirit on the Lord's day and did behold God sitting upon His throne; and saw four and twenty elders round about the throne. And John bore record also that these were elders beheaded for the testimony of Jesus; and you know that they were men like unto yourselves, for your fathers slew them. Wherefore, you know that God, which sat upon the throne before whom they bowed down and worshipped Him, was in the form of man, like unto them.

21. And behold, now I say unto you that you have also the words of Him that sat on the throne, even the words of the Eternal Father, bearing witness unto that John which baptized in Jordan; who, when he had baptized the Son of Man, did testify that he saw the Holy Ghost, in form, as it were a dove, descending and resting upon Him, and that he heard a voice out of heaven saying, This is my beloved Son. Wherefore, you know that this voice was not the voice of the Holy Ghost; for out of heaven John heard it, in the words of a man heard he it.

22. And again, in like manner, as if the testimony of John were insufficient, He spake unto Peter, James and John, upon the Mount of Olives, saying also, This

is my beloved Son, even by the voice of a man, said He these words.

23. And because of all the things which the Father did, you know that He withheld not the truth from the world; for fear of man, what he would say or what he would do; but raised up a faithful witness, whose coming was heralded by an holy angel in the temple of God; which thing afterwards was noised about through all the land of Judea and at Jerusalem; and after that, sent him forth out of the wilderness, eating locust and wild honey and girt about with a girdle of camel's hair, that he might be separate from the sons of men, in all things unto God, that no man might say, he is of this or he is of that persuasion, but that he was ordained to bear witness that the Father did Himself testify to the world that Jesus Christ was His beloved Son.

24. And after that, He separated out the chiefest of the Apostles, which hold the keys of the kingdom of God, and in the presence of Moses and Elias, upon the Holy Mount of God, did repeat with His own voice the self same words, that they might confirm unto the world the testimony of John.

25. Wherefore, now I say unto you, that the Son lied not when He testified unto the Jews that He was the Son of God. And I say unto you also, that the blasphemy whereof men are guilty, is in that they charge God, the Eternal Father, and also Jesus Christ His Son, that they have born a false witness unto the children of men, yea, that they have lied unto them, concerning this thing.

26. Behold, you are they which denied the Prophets sent unto the House of Israel, even from the beginning down to the time of the coming of the Lord. And now you have denied the voice of the Eternal One, spoken to confirm the Prophets and to establish the testimony of the Son and to make His witness binding upon the world.

27. And behold, you have denied the Son also who suffered His body to be broken, laying it upon the altar of the tabernacle of God, that He might seal His testimony unto men, with His blood.

28. And thus you have denied Him whom the Father brought into the world that He might have a witness of Himself among men. Which witness was of His own body begotten; and did resemble Him, in so much, that He was the express image of His person.

29. Because the Father loved me, He raised me up to the seat of His power and glory, coming not Himself into the world, but sending a Son that He might make Him manifest. Wherefore, it was that the Son did all things whatsoever the Father would have done; doing not His own will, but the will of Him that sent Him; and saying always before men, not mine but thy will be done.

30. And in this manner did I show unto the children of men, His love, His mercy, His long suffering, His meekness and His power, His justice and His wisdom; yea, His sacrifice of all things for your sake. For all these things would He have done who loved you, save that He loved me to be at His right hand.

31. Unto this end was the Son begotten of the Father, that He might do the works of the Father, even unto death.

32. Wherefore, if the Son loved you to lay down His life, the Father loved you first; even to redeem you, after that He had created you, in the likeness of His own body.

33. Wherefore, if you love not the Father, to keep His commandments, then are you damned, or in other words, then are you condemned; for you cannot enter into life, saith the Lord of Hosts. For He that sent me gave unto me power, to shut up the gates of salvation upon the disobedient. And I say unto you, that they which come unto the Father must come through Him, who, by the natural law was made the manifestation of His own flesh, and by the spirit made manifest the very Eternal Father of heaven and earth.

34. Wherefore, it was that I said unto Phillip, he that hath seen me hath seen the Father; wherefore, sayest thou show us the Father.

35. And now I the Lord, speak unto all the children of Israel, sending forth the message thereof throughout all the world in mine own due time, and speaking in that plainness which I manifested unto mine Apostles and disciples of old; by which means they knew of the things of God, and did understand. Therefore, that which mine Apostles wrote unto you was of that knowledge and wisdom which is in me; for I said unto them, I am the way, the truth and the life; and they wrote it unto you.

36. And now I say unto you, if any man would come unto the Father, let him believe in me, and walk in my counsel; for except he receive me he cannot receive my Father which sent me. Wherefore, said I unto you, in a former commandment, that if you believe not the Son you cannot be redeemed from the fall. But if you believe then will I make plain to you the path which leadeth unto life eternal.

37. Verily, I say unto you, he that believeth on the Son unto salvation, will believe in Him which speak unto you now; and if you will not believe in him which speak unto you now, but in some other manifestation of him, then it is that you believe not on the Son of God. For, whensoever He speaketh unto the world, they that believe on Him will know His Voice.

Section VII.

1. And now, because you have departed from the plain meaning and intent of the revelations, which in mercy, have been given unto men, you have impugned the integrity of God, to make Him the deceiver of the whole world. Yea, as the Scriptures declare, you have changed the truth of God into a lie.

2. And this you have done because you supposed that God was a spirit; as the Scriptures truly declare;

but you have supposed also, that being a spirit, He could not be a man. Notwithstanding the same Scriptures speak of man in this wise; that when he dieth, his body shall return to dust, and the spirit back to that God who gave it.

3. And now I say unto you, that not only God, but every man also, made in His likeness and image, is a spirit. Except it were so there could no man live; neither beast or animate thing; for spirit is life. And when the spirit departeth, there comes death.

4. And I say unto you also, that the spirits of men are separate entities even as your bodies are separate; but as the elements which form the flesh of your bodies are not separate, but are one, so also the spirits of men unite in one. For as the Father and I are one, so are all those who are obedient unto that spirit, which is in, and through you all, the light of truth, established in one.

5. And the spirit of life is eternal; for which reason it is written of the second death, their worm never dieth; which is eternal banishment from the mercies and favors of God. While the gift of eternal life is in that ye are brought within the shadow of the blessings of God forever. And, for as much as you know that man is formed in the likeness and image of God, who is eternal spirit, you know also that man is eternal spirit, like unto God; and like unto God neither was or could be created. And I say unto those researchers among you who are seeking a knowledge of life and the source thereof; behold, you seek God, in whom you live and

move and have a being; and you shall not find Him in the protoplasms of the cosmic world. Behold, He is spirit, even like unto that which giveth life and verity to all that is manifest on the plane of visible things.

6. There is a spirit which pervades all things and by and of which all things subsist; and through the medium of which, the Creator of all things knoweth and upholdeth all things, even from the seat of His eternal power and Godhead. Wherefore, He dwelleth in the midst of all things, to all eternity, and is God.

7. The same is the Father of Jesus Christ, who is His Only Begotten in the flesh; whom He hath raised up to inherit all things, and to be one with Him in all things, even unto His Eternal Power and Godhead.

8. And this is that same Spirit which I sent unto mine Apostles at Jerusalem, that they might have understanding and also that they might have power; which men receive by imposition of hands of Him who is ordained unto that calling.

9. And thus do I show unto you that you have confounded the Spirit of Truth with the God and Creator of heaven and earth, and have denied that being who made you. Nevertheless, you say well, that the Godhead is the Father, Son and Holy Spirit, for so it is; and that these three are one; which is also true; but it is a oneness in the designs and purposes which they forever project into the vastness of eternity, for the happiness of man; in which things they are not divided, as are the councils of men. Wherefore, they are one.

10. Wherefore, they are one in wisdom, love, mercy, justice and truth, to rule over all the creations which their hands have made, in the course of that one eternal round which fills up the measure of God's existence, wherein He brings to pass the creation and redemption of man, that they may have joy and happiness, and that He may be glorified in them. And, for as much as you were taught from Mount Sinai that there is but one, "True and Living God," and that you should have no other gods before Him, you have sought, in the darkness of the counsels of men, to make the Father and the Son of one substance; when you know of your own selves, since ye are set to be a link in the generations, that progenitor and offspring cannot be one personality.

11. And therefore, you should have known, that, in as much as they are one in wisdom, love, mercy, justice, and truth, men should not divide them, in their worship, as the heathen of old were wont to do; for they are one in all things which pertaineth unto man; and are to be worshipped alike, even by the Spirit of Truth, which beareth witness unto man, that in spirit, they are one unchangeable God forevermore.

12. And likewise you yourselves must be united in one even as I instructed my disciples; that you may be one in me as I am one in the Father; that the Spirit of Truth may be in you as in the Father and the Son.

Section VIII.

1. Thus have the wicked perverted the Word of the Lord, to make His doctrines an abomination unto the world. And behold, I say unto you, it is through the craftiness of Satan, who seeketh to destroy the works of God, that the souls of men are led down into this dark and devious way of destruction; for he was an enemy of God from the beginning; and rebelled against the Holy One; even that he thought to sit upon the throne of God. But behold, he is fallen, and has received his portion with them which also have made themselves rebels against the kingdom of heaven. And many are the children of men who are bound into churches and orders and creeds and dogmas, by the strong bands of his power, wherein he has chained the minds of men and put them under darkness, subjecting them unto the fierceness of the wrath of Almighty God; for in the exercise of their free-agency they have chosen the evil rather than the good, and brought themselves under the immutable law of eternal justice, which is the wrath of God.

2. And now, behold, they have not the power to deliver themselves; for they are blinded by the specious reasoning of the Wicked One that they cannot see that they also are in his grasp, even as their neighbor, whose bondage they behold.

3. And, verily, I say unto you, there is no power,

save it be the power of mine Everlasting Gospel which can break his chains. And for this cause was the Gospel committed unto men; that with it they might overcome the lies of the Devil, and walking in the love of truth, work out for themselves a deliverance from his power.

4. And behold, as in Galilee, I cry unto you, repentance, and declare unto you, that the kingdom of heaven is at hand. Repent, therefore, and believe the Gospel. For it is the power of God unto salvation, as the Apostle saith; yea, it is the only power by which it is possible for the children of men to break the chains of Satan and obtain a redemption from the fall.

5. And now I would that you should not be deceived in the name thereof; for many of you suppose that the name applies to any manner and form of religious zeal among men, but I say unto you that the dogmas and creeds of men and churches of the world are not mine Everlasting Gospel, whereof I speak unto you. But I speak of that one and only plan of salvation which was ordained of my Father in the heavens before the earth was made.

6. Now therefore, I say unto you, that except my Gospel were made known unto you, you could in no wise be delivered from the fall; for it is impossible for men, of themselves, to break down the power of Satan. Wherefore, if you reject the words which are sent forth unto this generation wherein I make known unto you the only power of God that can deliver you, then are you damned; for, though God hath all power, yet

He can not sacrifice that agency which He hath committed to every man; yea, and I say unto you, to Lucifer also; that Son of the morning, who, by reason of it, became the enemy of God, that stood in the presence of God, and because of whom, if you choose not to love and obey God, then are you damned.

7. But as many of you as are willing to hear and willing to walk in my counsel, shall live, for the mouth of the Lord hath spoken it. And it shall be, even as it was when my servant Moses lifted up the brazen serpent in the wilderness. They that received the words of that Prophet, and chose to walk in his counsel, lived; and those who rejected that counsel died in the wilderness; and their carcasses were cast out by the wayside as the children of Israel traveled on their journey in the way to the land of promise.

Section IX.

1. And as it was in the days of Noah, so shall it be with those who reject the counsel of the Lord at this time. For I sent forth my servant to cry repentance to that generation. And he called upon the people everywhere to repent, that they perish not in the floods of water which the Lord would send upon the earth. But, lo! they rejected the words of Noah, all save it were the family of Noah, and repented not; wherefore, they perished in the flood.

2. Behold, you know how that it is written of them, that they were eating and drinking and marrying and giving in marriage, and knew not till the flood came and took them all away. And now, O ye children of the latter days, behold and hear; shall it be more tolerable for you in the day of visitation than for them?

3. For as much as it is the time of which the Prophets have forewarned you, how shall you answer unto God? And in as much as the judgments of nature have cried out continually, of a fiery indignation, how shall you answer unto God? And whereas, there was heard the voice of a Prophet crying aloud unto them, but unto you is given the message of the Living God, yea, even in mine own words; which are sent forth unto you in mine own name; then how shall you answer unto God?

4. And behold, you know of this also, for it was plainly written unto you, and brought down from the fathers, on this wise; and behold, I the Lord, did truly speak unto Moses my servant, saying: I will raise them up a Prophet from among their brethren like unto thee, and I will put my words in his mouth and he will speak unto them all that I shall command him and it shall come to pass, that whoever will not harken unto my words which he shall speak in my name, I will require it of him. Now therefore, I say unto you again, how shall you answer unto God?

5. And of this also, to confirm it the more unto you, spake the Apostle Peter, standing in Solomon's porch, and declaring unto them who were gathered about the

temple: on this wise, "For Moses truly said unto the fathers, a Prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear in all things whatsoever, he shall say unto you. And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people."

6. And now, I say unto you, that this is that one, which, if you will receive it, was promised of old. How, then, shall you answer unto God?

7. You discern that all things upon the face of the earth are in commotion, both in the wars of the elements and in the wars of men, wherefore the signs are plainly manifest unto you. For you know that it was to be in a day of wars and rumors of wars. Wherefore, you know that the time is at hand. Yea, it was to come when many should run to and fro and knowledge should be increased. Wherefore, you know that the time is at hand.

8. And I gave for a sign and a warning unto this present generation, the parable of the fig tree; saying, When his branch is yet tender, and putteth forth leaves, ye know that the summer is nigh; so likewise ye, when he shall see all these things, know that it is near, even at the doors. Verily, I say unto you, this generation shall not pass, (meaning the generation in which these signs should appear), till all these things be fulfilled. Wherefore, you know that the time is at hand.

9. And you learn from the Scriptures, concerning

the children of the flood, how that I prepared a prison for them, from whence they came not out until, in sorrow, they despaired of deliverance. Yet, in a day long delayed, they were visited of the Lord, as the Scripture saith: "For He was put to death in the flesh, but quickened by the spirit by which He went and preached to the spirits in prison which sometime were disobedient when once the long suffering of God waited in the days of Noah, while the ark was a preparing." Which Scripture saith also, concerning them, the dead shall hear the voice of the Son of God and they that hear shall live, meaning, they which believe and obey, shall live. And thus it was that two thousand years and more passed away while the disconsolate children of the flood sorrowed for the mercies of God, to open the prison house unto them that were bound. And verily, I say unto you that even then, when men are bound with unbelief and sin how shall God, even the Almighty, deliver them? save it be to show them the way, and offer unto them mine Everlasting Gospel. For the decree can in no wise be disannulled, that they shall be left to choose.

10. But, and if the Lord withhold, as with the children of the flood and bring not the Gospel unto you, and you languish in prison, how can you obtain salvation? Yea, how can you escape the judgments of hell? Behold, now, again I prepare the world for judgment, and prepare my servants also, and after a little season, will I send them forth to bind up the law and seal up the testimony against the rebellious and unbelieving.

11. And from that time it shall be woe unto that city and that people, in the land of promise first, which give no heed unto my Word, which I will cause them to speak unto you, in my name. For I the Lord, endow them from on high, even with the Spirit of Truth, do I endow them. And every man among them which shall open his mouth, in the midst of the congregations of the people, I will fill it with eternal words, saith the Lord of Hosts, administering unto you, through them the words of eternal life, even the same as I offered them unto the children of men when I traveled in my strength upon the earth and led the way of the first ministry of salvation, sending them forth two by two, without purse or script, unto every city and every people, reproving the world of unbelief and wickedness and delivering unto all men the message of the Everlasting Gospel.

12. And those who repent not, to turn unto me through their words, woe shall be unto them, for they shall be cut off and perish in the flesh, and hereafter will I shut them up, saith the Lord of Hosts, that they shall not hear the voice of a Prophet, neither the sound of the Gospel of salvation. Hear it, O ye children of men; ye high and ye low, ye rich and ye poor, ye proud and ye humble, ye wise and ye foolish, ye great and ye small, ye righteous and ye wicked; yea, hear it all ye children of men; for there is none to escape, neither ear that shall not hear, neither heart that shall not be penetrated; for this my Word, shall go forth unto all men, in mine own due time.

Section X.

1. Behold I say unto you, it is the appointed hour of the Lord your God to meet again the adversary of the souls of men, as at the first; and to overcome him and destroy his works; yea, to bind him with chains, and to bring to naught his reign; even to make an end of the powers of the Prince of Darkness; that he shall no longer rule over the inhabitants of the earth.

2. Nevertheless, he shall exercise dominion for a little season; for power will be given him over his own, that he may work his wonders among them, to deceive the hosts of them which follow after him, which are of the synagogue of Satan, that the wicked may do wickedly and the righteous may know to depart from out of their midst. And I will bless the righteous and will give them power over the wicked, and in as much as they give heed unto my spirit they shall prevail against them; for I will expose the intrigues of those who plot against the upright; and publish upon the house top the deeds of them that violate the law, in secret, and who practice stealth upon my innocent ones, to outrage them. With swiftness will I overtake them, and with suddenness will I drive them upon the hooks of iron which I have prepared for their jaw.

Section XI.

1. And now unto you who look with contempt upon the wicked, take unto yourselves the warning of the Lord, and beware of vanity; for there are those among you who think they stand and who regard themselves as the righteous, and some of these have set themselves to lead. Let them beware of self-righteousness, that peradventure they be not deceived by their own vanity.

2. For I say unto you that there are many of my little ones who live in obscurity and who sojourn in the most humble, yea, often times in the most miserable walks of life; even as the publicans and sinners of old; and ere I have made an end of my Word unto this generation, many of the self-righteous will be shocked. For when I shall call my sheep of Israel out from their dens of iniquity, and my daughters of Zion from whence they have been driven, and turn my face from those who come in the garments of their own holiness, you shall know that the Scribes and Pharisees of the latter days, like unto those who were rebuked of John at the waters of baptism, are chiefest of sinners; and that the righteousness of man is as filthy rags in the sight of God.

3. But verily, I say unto you, let the self-righteous and the wicked alike repent; the wicked of his wicked ways, and the self-righteous of the vanity of his soul. For the unrepentant only, will I condemn, saith the

Lord. It is the meek whom the Father loveth; and unto them the kindom will be dilevered.

4. For though their sins be as scarlet, yet will I make them whiter than snow; for I the Lord, will forgive the children of men who yield obedience unto me.

5. Wherefore, I am the Savior of all men who are willing to be redeemed. And I say unto you that if you repent with full purpose of heart, and rebel not against my Word, which is my law, yea, which is mine Everlasting Gospel, which I the Lord, reveal anew unto you of this generation, then will I redeem you, saith the Lord of Hosts, that where I am there you may be also.

Section XII.

1. Wherefore, the Lord is full of mercy, notwithstanding His judgments hang heavy over the world. And I say unto you, that it is a doctrine of devils, and those which gave heed unto them, when men proclaim unto you, that the arm of the mercy of God is forever withdrawn from round about His children, and that they shall be left to perish and their souls be lost forever in the doom of perdition.

2. Nevertheless, I say unto you, it is true that God's punishments are eternal; for He is eternal and His institutions likewise endure forever; even as the institution of heaven, so is the institution of hell. Nevertheless, I said not at any time, neither the Prophets or

Apostles, that the spirits of men should go down into hell forever, without hope; but that men should repent; and if they would not repent that they should remain in that hell which is eternal.

3. Wherefore, the punishments of God are eternal upon all those who do eternally resist the just demands of repentance. For only in that manner can they answer to the ends of the immutable justice which is in the bosom of the Father.

4. For I the Lord, have sent forth a commandment unto all men, that they shall forgive every man his trespasses against them.

5. Nevertheless, I do not say, that by obedience unto this commandment the sinner is released from responsibility before me. For the Lord will forgive whom He will, and whom He will not forgive He will punish. And this that justice may be meted out to every soul; yea, that justice and mercy may do their perfect work.

6. And for this cause gave I a commandment unto my disciples that they should not judge one another; but that they should leave judgment unto me, who is able to repay; that for as much as I require men to repent, on the one hand, I require them to forgive on the other; that the unerring scales of a perfect adjustment may be set of God between them all.

7. But verily, I say unto you, it is not possible, through repentance, to discharge the debt of the transgressor; for how can a man restore that which has passed from his power? Can a man enter back into

the path of circumstance, and undo the evil deed, with its attendant consequences, which are written in pain and blood into the history of the soul, and there palliate the injured? Verily, I say unto you, he can not so much as unravel the smallest wrong which he has committed upon his neighbor.

8. Behold, there is no power, save it be the power of God, which can release the sinner; and that not of arbitrary power, but of justice. Verily, I say unto you, the blood of the Lamb of God, alone is able to answer the ends of justice between all the children of men, and before the seat of Eternal Justice.

9. For the Father cannot deny unto the Son, whatsoever He would ask, if He would uphold the immutability of that justice which is the foundation of His Almighty Power.

10. For the Son subjected Himself to the will of the Father, even unto the uttermost; dying upon the cross, that He might show forth obedience unto death; wherein He surrendered possession of that eternal life, which, by the determinate council of heaven, was written unto man; that, whereas, the wages of sin is death, so also the wages of righteousness is life, even eternal life; which was that life possessed of your father Adam before the fall; which was forfeited by sin, both for himself and for his posterity, they having continued in sin thereafter.

11. But the Son, being without sin, was endowed with the power of life within Himself, and did of Himself lay it down, that He might manifest a perfect obedi-

ence unto God. And now, I say unto you, that no man could do this save it were he should be without sin. And when the fall brought sin into the world all men became transgressors; and fell under the law, unto that death which is the wages of sin. Wherefore, it was impossible for man to rise again. For there was no man who could lay upon the altar an offering which would meet the unyielding demands of justice, save it were the Son.

12. He alone was able to surrender all things which are, or ever could become, the heritage of man. For He who met the temptations of the Prince of Darkness, could not be moved. He alone of all men yielded not unto evil. Wherefore, death could not claim Him. But He obtained power over death, to enter therein, and power to burst asunder the bands thereof.

13. And thus alone did He tread the winepress of the fierceness of the wrath of Almighty God, or in other words, the immutable justice of God; and earn, of His own merit, the right of eternal redemption for man; for it is the right of the Son that all power both in heaven and on earth be given unto Him; which right rests upon the foundation of eternal justice and cannot be denied, neither can it be moved.

14. For the Father must remit the penalty for man's sins, or deny the Son, and He cannot deny the prayer of the Son, neither would He, for unto this end He gave Him unto the world to be crucified.

15. And Lucifer, once a shining son of the morning, but now from that bright day, forever fallen, is be-

come the demagogue of perdition; for he was the accuser of the brethren, who accused them before the Father night and day that he might bring down judgment unto death and build up a kingdom of destruction. And with his kingdom founded on justice, he has stood boldly forth, championing, for himself alone, the spirt's eternal free-agency, and tempting the sons of men in the exercise of their's, to become the children of disobedience. And thus, with a kingdom builded upon that eternal rock, the Father cannot withhold his demands, neither would He, for all the kingdoms of eternity are founded thereon.

16. But now, the Lamb of God, whom the Father sent into the world to redeem it from the power of Lucifer and rescue man from an endless sleep, has, by the shedding of His blood, robbed justice of the penalty for sin and set men free, turning the tables of eternal justice upon Lucifer; and now the heavens shout hosanna to God and the Lamb, and proclaim that that justice which is so good for man is also good for him.

17. And thus he has ruled, a prince over the world, from the sea to the ends of the earth, traveling to and fro and up and down on the face thereof, seeking whom he may destroy, and lifting up his eyes to heaven, he has laughed the laugh of hate; for he has bound the minds of men whom the Father created in His own likeness, with the cruel fetters of that great chain which has darkened the whole earth. And not the least among the lies with which he has bound them, is the doctrine that there is no devil; for he has persuaded

multitudes to a belief therein, notwithstanding the Scripture of truth plainly reveals him. But hereafter, I the Lord, will expose him yet more fully to the children of men, that they may understand; for the hour is at hand to bind him and take his kingdom from him.

18. And thus the Lord became your advocate with the Father; saying, that as death came into the world by the transgression of the first man, and, by him, was brought to pass upon all his posterity, coming not by them, so may it be that the life which was lost unto them be restored through the justice and suffering of God. Wherefore, by the atonement of Christ death was wrested from the power of the Devil, and the resurrection brought to pass upon all men, both the just and the unjust; that it might be fulfilled as it has been written, that, "As in Adam all die so in Christ shall all be made alive."

Section XIII.

1. But notwithstanding all men are released from the bands of death, to come forth out of the grave unto the resurrection of life; nevertheless, they are responsible before God for their own transgressions. For notwithstanding they shall live again, some shall come forth unto shame and everlasting contempt, while some shall shine as the brightness of the stars for ever and ever.

2. For notwithstanding the mercies of Christ, his justice, like unto the justice of the Father, cannot be moved. Behold, I say unto you, O man, shall the Son, who holdeth the ordination of God over the destinies of all men become the advocate before the throne of His Eternal Power, of those also, who repent not of transgression? Shall the unforgiving and unrepentant, obtain the mercies of the atoning blood of Christ, as in the resurrection? And shall he whose heart remains intolerant of his fellows, be permitted to inherit eternal mercies, like unto those who turn from transgression; who, having sought forgiveness of man and of God, have entered into eternal covenants of uprightness and obedience unto law?

3. Search now, O man, the reigns of the heart of your God; for the court of heaven shall become an open book in the eyes of all men. In the light shall all the world be judged, and every man become his own accuser. Out of his own mouth will I convict the wicked and before the law shall he stand or fall.

4. Then shall it be brought to pass, that every man will forget his neighbor to remember his own iniquity. He shall not trouble the transgressor against him, but for his own sins he shall be brought down, except he repent and turn unto me.

Section XIV.

1. Verily, verily, I say unto you, that I the Lord, am the advocate of the meek of the earth; and the lowly of heart shall find rest in me; yea, their joy shall be full. They are they which believe on the Son, to walk in His counsel, not regarding their own. They are they which do my will, even as I do the Fathers' will. They are the sheep of my pasture and I will set them upon my right hand; but the opinionated ones who walk in the pride of their own wisdom, shall be gathered upon my left, saith the Lord of Hosts. For they are they which choose their own wisdom rather than the wisdom of God, and have shut themselves off from the light of heaven; refusing to receive the truth, that they might have that wisdom which is from on high.

2. Neither do I pray for them which repent not, wherefore their guilt remaineth upon their own heads.

3. But the prayers of the Son ascendeth unto the Father for all them which believe on the Father, through my words, wherein I testified of Him to the world in the former time and do now testify of Him again to you; for them do I pray unto the Father; that through obedience unto my law, which is mine Everlasting Gospel, they may be forgiven and brought under the shadow of the mercies of heaven. And this will the Father grant unto me, for the Father is full of mercy and long suffering; for my sake, because He

loved me, and behold, I say unto you, for your sake, also, because He sent His Only Begotten Son into the world, that, after men had fallen and tasted of that sin which was to make them wise unto His eternal service, wherein they were to partake of His eternal glory, they might be redeemed from under the law of His eternal justice, wherein they had subjected themselves unto eternal misery and banishment from His presence.

4. And thus did the Father provide a Redeemer, of His own body begotten, that, after men had sinned and been banished from His presence in the Garden of Eden, they might be restored again, and the ends of eternal justice remain unshaken and infinite mercy be brought to light.

5. Wherefore, I say unto you, that the fall of man was foreordained of the Father in the heavens before the earth was made. Wherefore, the redeemed of the Lord will rejoice forever in the fall. For if they had not fallen, there would have been no Redeemer, and the riches of the mercies of God would never have been brought to light, and the joys of redemption would never have been known to man, or the dominions and glories of eternity added upon his head forevermore.

AMEN.

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